

Girls' puberty.—Among ancient *Guarani*, at her first menstruation, a girl was sewn in her hammock and remained there for 2 or 3 days. Her hair was cut short and, until it grew to its former length, she had to forego meat and to work hard under the supervision of an older woman. For modern *Caingú* also, coming of age is a critical period which calls for many ritual observances; the girl is secluded for 3 weeks behind a screen in a corner of the house and eats only a few foods, which must be lukewarm. She must not talk, laugh, lift her eyes from the ground, scratch herself, or blow on the fire. She must also listen to advice concerning her future life as a wife and a mother. Before she resumes normal activities, a shaman washes her with a special decoction. [756]

Marriage.—There is little information on marriage in ancient times. Girls were married soon after puberty. Child betrothal is reported among the *Guarani* of the Paraná River. In some cases little girls were given to grown men, who lived with their child wives, probably in the house of their future parents-in-law. 178
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Child betrothal is reported among modern *Caingú*, but the girls remain with their parents, who receive presents from their prospective sons-in-law. The preferred form of marriage seems to have been between cross-cousins and between a maternal uncle and his niece. Union with a mother and her daughter and sororal polygyny can be inferred from allusions in the Jesuitic literature. Only chiefs and influential shamans seem to have been able to support several wives. Some powerful caciques are said to have had from 15 to 30 wives. The levirate is stated by Ruiz de Montoya (1892, p. 49) to have been observed by chiefs. Today residence is patrilocal. 595
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Death.—So strong is the hope for reincarnation that a dying *Apocurus* (Nimuendajú, 1914-a, p. 307) accepts death with great fortitude. He sings medicine songs while women wail and the shamans chant, shaking their rattles in farewell to the departing soul. 763
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Among the ancient *Guarani*, as soon as a man had breathed his last, his wives and female relatives gave the most violent demonstrations of grief, often injuring themselves by flinging themselves to the ground from some elevation (Ruiz de Montoya, 1892, p. 52). 178
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The ancient *Guarani* put their dead into large chicha jars and covered them with a bowl. These funeral urns were buried up to the neck (Ruiz de Montoya, 1892, p. 52).⁶ Modern *Caingú* bury their dead directly in the ground with arms and legs flexed against the body or lay them with their possessions in a wooden trough or hollowed tree trunk. 178
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Both ancient and some modern *Guarani* bury their dead in the hut, which is immediately abandoned. The *Caingú* of Paraguay inter the 600

⁶ Ruiz de Montoya, 1892, p. 52: "... muchas enterraban sus muertos en unas grandes tinajas, poniendo un plato en la boca para que en aquella cercavidad enterrase sus comedidos de alma aunque como tinajas las enterraban hasta el cuello."

The Caingúá of Paraguay inter the

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76 corpse in the bush and build a miniature hut on the grave. They burn the dead man's house and sometimes the whole settlement. For a short time they bring food to the grave and keep a fire burning upon it. Secondary interment is reported for the Mbyá chiefs. A dead person's name is taboo.

[551] As among the *Tupinamba*, visitors and members of the community were received with tears and expressions of sorrow. These manifestations of grief took place probably only if somebody in the village had died. (See Etiquette, p. 86.)

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[171] According to the *Apapocutu*, after death a soul first attempts to reach the Land-Without-Evil where "Our Mother" resides, but even if it passes the demon Anây unscathed, other souls may detain it until its reincarnation. Those who have suffered a violent death or leave behind a beloved person or have been frustrated and are reluctant to go to the hereafter, are likely to haunt the familiar places of life until they are expelled or are reincarnated in a newborn baby. Children's souls are the only ones that can easily reach the Land-Without-Evil (Nimuendajú, 1914 a).

CANNIBALISM

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[171] Cannibalism, although never attributed to modern *Caingúá*, was an honored practice among the ancient *Guarani*. Its ritual seems to have been the same as among the *Tupinamba* (p. 119). The prisoner was well treated and was given a wife; but finally, after many months and even many years of captivity, he was ceremonially sacrificed on the village plaza. Like the *Tupinamba*, the *Guarani* prisoner pelted his tormentors with stones and boasted of his great deeds and of those of his people. [265] Children were urged to crush the victim's skull with small copper axes and to dip their hands in his blood, while they were reminded of their duties as future warriors. According to Ruiz de Montoya (1892, p. 51), [553] everyone who touched the corpse with his hand or with a stick and everyone who ate a morsel of it assumed a new name.

ESTHETIC AND RECREATIONAL ACTIVITIES

531 Art.—Decorative art among the *Caingúá* is limited to the simple geometrical patterns of basketry work, and to the motifs painted on pottery, incised or burned on gourds. Lozenges are one of the favorite designs; anthropomorphic or zoomorphic themes are exceptional.

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[592] Games and toys.—Small children show certain skill at modeling men or animals of wax, clay, or palm leaves. Their favorite recreations are wrestling, racing, hide-and-seek, tug-of-war, shooting, and dancing. The toys mentioned by our sources are noise-producing tops and buzzing disks. [524]

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526 The ancient *Itatin*, i.e., the *Guarani* north of the Apa River, played